

THE  
Saints Freedom  
From TYRANNY <sup>Syn 7. 66. 42</sup>  
VINDICATED:

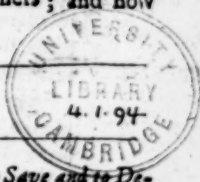
OR,

The Power of Pagan *Cæsars*, and Antichristian Kings Examined, and they Condemned by the Prophets and Apostles, as no Magistrates of God to be obeyed by Saints for the Lords sake.

Being

The Coppy of an Answer to a Private Letter; wherein the Civil Power of Pagan and Antichristian States is soberly debated, and the chief or main Arguments for Saints Subjection to them, is answered with much Love, Brevity and Plainness; and now brought forth for the Consideration of others

By a Lover of TRUTH.



*Jam. 4. 12. There is one Lawgiver, who is able to Save and to Destroy.*

*Iſa. 1. 26, 27. And I will restore thy Judges as at the first, and thy Counsellors as at the beginning: &c. Iſa. 10. 27. Ezek. 21. 26, 27. Zech. 14. 9.*

London, Printed in the Year, 1667.

THE

# Saints Freedom

FROM TYRANNY

## VINDICATED:

OF

The Power of Ignorance and Avarice  
on Kings Exalted, and their Condemnation  
by the Prophets and Apostles, as no Men  
deserve to be placed in such a Situation.

94 35

The Copy of this Address to a Committee, sent to the House of Commons, and the Answer thereto, is now in the Press, and will be published in a few Days. The Committee of the House of Commons, for the Affairs of the Colonies, have also taken into Consideration the Petition of the Colonists, and have resolved to send a Commission to the Colonies, to enquire into the Causes of the Discontent, and to report thereon to the House of Commons.

By a Letter of the 17th.

It is to be observed, that the Address to the Committee, is now in the Press, and will be published in a few Days. The Committee of the House of Commons, for the Affairs of the Colonies, have also taken into Consideration the Petition of the Colonists, and have resolved to send a Commission to the Colonies, to enquire into the Causes of the Discontent, and to report thereon to the House of Commons.

London, Printed in the Year 1766.

# The Epistle to the Reader.

Courteous Reader,

**D**ivine Commands put into *Act*, or Gods revealed Will and Laws put into Execution, gave Being, Usefulness and Beauty to the whole Creation; when Gods Will is done by Men on Earth (as by the Angels in Heaven) Gods Kingdom, Rule, and Government is then come in this World, as promised, prayed for, and expected by Believers. *Psa. 19. 1, 3, &c. Mat. 6. 10.*

When Jehovah had perfected his six days work of the Creation, he looked over all that he had made, and saw that it was very good; but Mans disobedience to that Law which God gave to him, brought the Curse upon Man, and upon the Ground for Mans sake, so that darkness, disorder, sorrow, and death hath been the fruits of Mans sin. This Curse was in some measure abated, and restrained by Gods grace in the promised Messiah; and when God had freely chosen and called Abraham, and promised to him, That the Messiah (in the flesh) should come of his Seed, God after gathered Israel into Covenant with himself, (and besides the Ceremonial Law for Worship) God also renewed the Moral Law, (or Law of Nature) by the hand of Moses, that Israel had written Laws for the well ordering of every Person, and Family, whether as Members of Families, Church or State. Under this Divine Government for Bodies, and Souls, Israel enjoyed the presence and protection of God Almighty in the midst of brutish Heathen States. When Israel kept close to Gods Laws and Government in Church and State, God kept close to Israel, and was their safety, peace and glory. *Gen. 1. 31. Gen. 3. 17, 18, 19. Gen. 12. 1, 2, 3. Mat. 1. 1. Exod. 19. 4, 5, &c. Exod. 20. 1, 2, 3, &c. and Ch. p. 21. 22, 23, 24, 25, &c. Deut. 4. 5, 6, &c. 2 Chron. 18. 12.*

But as Adam at first, Israel after (in their time) broke Covenant with God, and God gave them up into the hands of brutish heathen Kings, or States, to make them know what a sad and bitter thing it was to depart from God. Israel became Gods visible People by visible Covenant; as a Church, and as a State, wherein they promised Obedience and Subjection, in the way of a Marriage Covenant between Man and Wife; and in that sense the Lord so often charged Israel and Judah, for adultery, whoredom, and breaking *Jer. 2. 17, 18, 19. Exod. 24. 3, 4, 5, &c. Jer. 3. 14. Ezek. 16. 38. Hof. 1. 2.*

# The Epistle to the Reader.

Jer. 3. 8. the Bond of Wedlock, and at last gave them a Bill of Divorce and  
 Hof. 2. 2. left his visible Protection of them. In the latter part of the Jewish  
 Gen. 49. 10. oppressed State, God fulfilled Old Jacob's Propheſe of Chriſt, and  
 Iſa. 9. 6. ſent forth his Son Jeſus Chriſt into the World, and laid the Govern-  
 Mat. 16. 17, 18. ment upon his Shoulders. When Chriſt was inveſted into his Medi-  
 Mat. 16. 19, 20. atory Authority, he founded the New Teſtament State, or the  
 and 26. 26, 27. Kingdom of God, or the Kingdom of Heaven, or the Heavenly  
 &c. and 28. 18. Kingdom, Rule and Government of God upon Earth, in viſible Be-  
 19. 20. lievers; and as King, ordained Laws, Ordinances, Officers, and Go-  
 Mat. 9. 15. vernment to his Diſciples or Followers, profeſſing him, or his Sov-  
 1 Tim. 6. 15. rainty, and ſeparated from the World. In that time that He (the  
 2 Theſ. 2. 7. Bridegroom) was with his Bride on Earth, the Diſciples had a caſte  
 1 John 2. 19. and earneſt of this his Kingdom, Dominion and Government, which  
 2 Theſ. 2. 3, 4. (in his time) he will more manifeſt (in this world) in greater Pow-  
 v. 9. 10. er and Glory. The Miſtery of Iniquity began early to appear in the  
 Rev. 13. 8. Apoſtles times, and there were then many Antichriſts, but the Anti-  
 Noſe. chriſt after aroſe as a Curſe and Judgement upon the formal hyppocri-  
 2 King. 24. 2. tical profeſſing Party in the Chriſtian Church or State. Chriſt by the  
 Luke 21. 20, 21. Spirit in the Apoſtles did reveal or fore-ſhew the Riſe and Tyranny  
 22, 23, 24. of the apoſtate ſtate, yet was no moving cauſe of the Apoſtacy, but fore-  
 Dan. 7. 25. ſhewed the effect, rather to deter than encourage to ſin. Under the  
 Rev. 17. 6. ſhadow of Heathen Tyranny the Jewiſh State was waſted and deſtroyed;  
 Iſa. 1. 26, 27. and under Antichriſtian Tyranny the Chriſtian Churches and Saints  
 & 11. 1. to 9. have been much worn out; but by the Saints long darkneſs and  
 Mat. 6. 10. Bondage, they have been (like Iſrael in Egypt) Naturalized to  
 Noſe. Servitude, and taught to ſubject to oppreſſing Tyrants, as the Or-  
 Iſa. 8. 20. dinance of God, and as lawful Magiſtrates ſet over them by God.  
 2 Tim. 3. 16. But ſtill God and his Word abides the ſame that it was; and God  
 17. hath promiſed to Redeem his Sion, and Reſtore his Political Go-  
 Providence vernment, in Juſtice, Judgement and Rightouſneſs in the Earth,  
 under the Peaceable Kingdom and Rule of Jeſus the Chriſt. It is  
 therefore the Saints Priviledge and Duty to pray for this, and to  
 ſeek for a thorow Reformation in the State, as in the Church. Where  
 Worſhip is National, Purity in the Church cannot long ſtand with  
 Corruption in State. This is that Generation-Truth, which this  
 Author labours to demonſtrate, and bring forth into Victory, and  
 only appeals to the Word and Law of God, the great, only, and in-  
 fallible Judge in all Caſes for Faith and Manners.

Providence



## The Epistle to the Reader.

*Providence brought this Coppy to my hand, and upon the serious perusal of it, I took my self bound to give my assistance to bring it forth to the View of others, not questioning but the Subject it self will gain acceptance with all People, who desire so to live and walk with God on Earth, that they may Reign with Jesus Christ in Glory. This is the utmost end of him who waits and prays for Sions promised Redemption.*

A, B.

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THE

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[illegible]

HET

THE  
*Saints Freedom from Tyranny Vin-  
 dicated, &c.*

SIR,

**Y**OUR Return upon the Paper I sent you, came to my hand, the which I thankfully receive, and acknowledge that you exceeded my expectation; I am not altogether a Stranger to the continued ingagements which lye upon you: But my great assurance of your Love, and Zeal for our Lords Honour, and Interest (with your approved Wisdom, and Meekness to manage this point in Controversie) hath made me bold thus to presume upon you. But I may say also (as I humbly judge) that you have some engagement upon you, to hear and answer the humble desires of your Brethren for Light in the Mystical Visions of the Revelation; and upon that ground also I was the rather emboldened to desire your Return upon the Paper I sent you, and you have done like your self, to make so sudden and large return to me. Yours I have perused, and on the behalf of our Lord, (and of Truth, as I conceive) I am emboldned to make some Reply in what I cannot receive. I do say, with great confidence, that I believe your heart is one with mine, to find out and advance our Lords Interest in truth and clearness, but when we consider the Time, and State we have been born, educated, and lived in; we have cause to admire the riches of free grace, which hath madens to differ from gross Idolaters, and hath given us any Light, and Faith to be Witnesses for Christ in any of his Mediatory Offices. We, I say, who have had our Birth and Education under so great Antichristian darkness and bondage, it is only of Free Grace that we are what we are.

Though

Though some have a little more light then others in Divine Mysteries, yet it may be said to those of highest attainments What have you that you have not received? Therefore such as have most Light, have not to boast in themselves, or carry it proudly to their Brethren of lower Light and Faith in Generation Truths. If I mistake not, the opening of the seven-seald Book of Divine Mysteries, speaks a gradual discovery of Light in Generation Truths; and now, the Generation Truth is Christs Kingly Authority Civil and Spiritual for the Bodies and Souls of his People or Saints in Covenant-relation unto him. The Beast ( here ) doth not openly and professedly deny Christs Prophetical Office, and the authority of Holy Scriptures nor the Priestly Office of Christ, in the sufficiency of this Merit and Righteousness to the Justification and Salvation of Believers. But the Kingly Office of Christ is only denyed, in his Sovereignty over his People in things Ecclesiastical and Civil. And this is the Generation-Truth now witnessed to, *Rev. 11. 7.* and suffered for; and in which, or for which *the Witnesses are slain, by the Beast ascending out of the botomless pit, in my understanding.*

*Note.*

*2 Thes. 2.  
10, 11.*

*2 Thes. 2.8.*

There are few real Professors at this day, but in words they confess Christ's Royal Sovereignty over their Souls in Spiritual, or Ecclesiastical things (though they live not in practice up to that profession:) but there are very few who in Light, Faith, and Profession witness to Christs Royal Authority over the Saints Bodies, Estates, and Liberties in Civil or Temporal things here on Earth. This Sovereign Authority I take to be actually seated also in Christ as Mediator by God the Father, and is to be witnessed to now as a Generation-Truth. Some dear Soules have judged me singular ( or alone ) in this opinion; but I find it a Truth which is and will be more and more witnessed to, as the Day of the Lord draweth on, and the Vail of Antichristian darkness is removed and taken away. Both this darkness and bondage of Antichrist was a Curse and Judgment upon Christian Professors from God for their earthliness and hypocrisie. But it is promised, *That, that wicked one shall be revealed (discovered, or made naked) whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

Al-

Although (as yet) the Beast Antichrist is not fully made manifest to the Lords People as he will be, yet we have great cause to bleſs and-praiſe God for what we ſee, and thankfully accept our meaſures of preſent Light, as earneſts of what is promiſed, and as evidences of our Lords appearing. As our Lords right to Sovereign Rule in Civil things is now the great Queſtion and Controverſie amongst real believing Chriſtian Profeſſors, it is our great duty to ſearch the Scriptures therein, and humbly to lye at Gods feet, and beg for the teaching of the Spirit of Truth to lead us into this truth alſo. We are under the promiſe of the Laſt Times, *That many ſhall run to and fro, and knowledge ſhall be increaſed.* And I hope that this our inter-  
 John 16. 13.  
 Dan. 12. 4.

In your Paper, I humbly accept your grave and Chriſtian Answers (in caſe of male adminiſtration of a Lawful Power) in many particulars; but I muſt confeſs that I yet ſee it not proved from the Scriptures of Old or New Teſtament, That the Heathen *Roman Caſars* were ever Magiſtrates Ordained by God, to Rule and Govern his People, before or after Chriſt was inveſted with his Mediatory Authority; and then much leſs that the Civil Power of Antichriſt was a Beam of Divine Sovereignty, and the Ordinance of God to be ſubmitted and ſubjected to by the Lords People, for the Lords ſake. Magiſtracy, or Polittical Government, and Governors in Civil and Temporal things, I own to be the Ordinance and appointment of God, to Rule and Order his People according to his Law, as Polittical Fathers, to whom the Lords People (in diſcharge of that Office and Truſt) do owe obedience and ſubjection for the Lords ſake, and Conſcience ſake (actively) as of duty, and paſſively, when they tranſgreſs the Laws and Commands of God. But that either the Heathen Emperors, or Antichriſtian Kings were called by God to this Office and Authority, I yet underſtand not.

That which doth conſtitute, ſpecific, and denominate a Political Governour, or Magiſtrate to be the Ordinance of

Deut. 1. 9, 13, God, is, That he be so Qualified, so called to Office, and so  
 14. & 4. 1. 2, Ruling as God hath commanded, and ordained, or ordered, as  
 5. & 16. 18. & his Minister in the State, 2 Chr. 19. 6, 7. Rom. 13. 1, 2, 3, 4, 5.  
 17. 18, 19, 20.  
 2 Sam. 23. 3. 1 Pet. 2. 13, 14.

I humbly judge, That due qualifications in a man for a *Magistrate*, makes not a man to be a *Magistrate*; That a Call of a People only, makes not a *Magistrate*; That a Person duely Qualified, and rightly Called by a People to Rule, if he rule not by Gods Laws, he is yet no *Magistrate*, or *Minister* of God, (as the Ordinance of God, or by Gods appointment) to be obeyed by the Lords People, for the Lords sake, or for Conscience, not having the Essentials of a *Governour*, or *Magistrate*, which God Ordained and Commanded.

Exod. 28. 1, 2, The Priesthood under the Law was, and the Ministry under the  
 &c. and 29. 1, Gospel, is the Ordinance of Gods appointment; their Qualifica-  
 2, &c.  
 Eph. 4. 11, 12, tions, Investment into Office, and Duties of Office, were all  
 1 Tim 3. 1, 2, Ordained and commanded of God; but if any Person put him-  
 3. &c. self into the *Priests* Office, or a *Pastoral Charge*, by might, or  
 Act. 20. 28, force, or pretended right; or if a People should Call a *Fool*, or  
 Heb. 5. 4, a Person (Man or Woman) to Office in the Church, as a *Pas-  
 tor*, not duely Qualified, as God hath appointed; or if a Person  
 duely Qualified, and rightly Called to Office, do yet reject the  
 Laws and Ordinances of God and the Gospel (when in Office)  
 and offer sacrifices to Idols; and obey the Commands of Men, contrary  
 to the Institutions of God; these, under the Law, were Sons of  
 1 Sam. 2. 12, 13, Belial, and Priests of Baal; and in the Gospel-state, such are  
 1 King. 18. 19, Ministers of Antichrist, and not Ministers of God, or the Ordina-  
 &c. nance of God, to be obeyed for the Lords sake, as commanded by God.  
 1 Joh. 2. 18, 22, I might give other Demonstrations in the Ordinances of the  
 1 Thel. 5. 12, Law and Gospel, what Essentials were, and now are necessary  
 Heb. 13. 17, to constitute and denominate an Ordinance of God for matter  
 and form; but I consider to whom I write. Indeed Anti-  
 christ hath assumed the Sovereign Authority of God and of

Christ Civil, and Ecclesiastical, and by Popish darknes and slavery, his Subjects have received his Commands as Divine; not questioning or denying his usurped Power over Bodies and Souls, how contrary soever his Commands and Appointments were, or are, to the Ordinances and Appointments of God, they must be recieved as Gods Ordinances. Through

2 Thel. 2. 3, 4.  
 1 John 2. 22.

Rev. 13. 15, 16,  
 17. & 17. 4.

Through the Lords rich and free grace, the Antichristian Vail is ( in a good measure ) taken away from many Professors, in Ecclesiastical and Church-concerns; But the great Body of Protestants are still stumbled about Antichrists Civil Power, and do own Antichrist (in his Civil Power) for the Ordinance of God, though some few cannot: But that very way by which God hath led his People to discover the true and pure Ordinances of God in the Church (from false Antichristian cheats and delusions in Worship) the same will also lead Believers to the discovery of Heathenish and Antichristian cheats in the Political State, and difference between Magistracy as the Ordinance of God, and the Tyranny of wicked Men, viz. by coming to Gods Law and Testimony, and thereby examine Church and State Officers, and Ordinances, as ordained, constituted, and appointed of God, and by God.

Note.

What Christ required of, and answered the Jews Messengers when they were sent to entrap him in point of Casars Power, I would query and answer, both of the Heathen and Antichristian Emperors and Kings, viz. *whose is the Image and Super-scription upon them?* If they bear the Image and Super-scription of God upon them, if they have the Name of God written in their fore-heads, and they in the Place, Office, and Work of God, to Rule his People by Divine Authority; then they were and are to be subjected to, for the Lords sake: But if those Emperors and Kings bear the Image and Super-scription of the Devil, are raised by the Devil, and do the Devils work, ( all which is true ) there is no Scripture-Warrant (as I conceive) for the Lords People to obey such Emperors or Kings, as the Ordinance of God.

The first rise and original of Political Government, and Magistracy, as Ordained and Appointed by God, was amongst the Jews at their coming out of Egypt, and in the Wilderness, in their way to Canaan: God first called Moses, immediately, and intrusted him ( Ministerially ) with Magistratical Power and Authority, to Lead and Govern Israel ( not other Nations ) his Covenant-People. In Moses time God gave Israel Laws, and Political Government, which they were to exercise and put in execution when they came into Canaan, both as a Commonwealth,

Psal. 119. 104;  
105.  
Isa. 8. 20.  
2 Tim. 3. 16,  
17.

Mat. 23. 15,  
16, &c.

Exod. 18. 19,  
20, &c.

Deut. 1. 9, 13,  
14.

2 Chr. 19. 6, 7.  
Psal. 82. 1, 6.

Rev. 14. 1. and  
17. 14.

Rom 13. 3, 4, 5  
Rev. 13. 1, 2.

and 11, &c.  
Rev. 2. 10. and  
11. 7. and 12. 9.

and 13. 5, 6, 7.

Exod. 2. 10. &  
18 15, 16, &c.

Deut. 1. 9, 13,  
14.

Exod. 21. 22,  
23 Chapters,  
&c.

Deut. 16. 18,  
&c. and 17,  
14, 15, &c.



Deu. 4. 5, 6, &c.  
and 7. 7, 8.

wealth, and as a Kingdom. At that time when God constituted Israel a Political State, there were many and great Nations in the World, who made themselves Kings, and exercised Political Government, from the Light and Law of Nature, (by the Permission of God) but not by the Ordination and Appointment of God, as Israel had: this is recorded by Moses, Deut. 4. 5, 6, &c. and 7. 7, 8. And long after Moses, David said, He shewed his Word to Jacob, his Statutes, and his Judgements unto Israel. He hath not dealt so [with any Nation]; and as for his Judgements they have not known them. Thus from Nimrod to David the Heathen Emperors and Kings were not the

Psa. 47. 19, 20

Note.

Psa. 72. 8, 9

20, 21, 22, &c.

Mat. 1. 1 and 1

2. 1. 2.

Luke 1. 35, 36

and v. 69, 70, &c.

Gen. 49. 10.

Ezek. 21. 27,

and 34. 24, 25.

Ordinance of God, to rule and govern his People. Again, in Davids time, God by Covenant entailed the Royal Scepter of Judah upon David and his Heirs in the flesh, but chiefly upon Jesus Christ, as the Son of David, according to Jacobs Prophecy: The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

These Scriptures clearly assert Jesus Christ, the Son of David, and so he had right to the Royal Government of Judah so soon as he was born; therefore no Heathen King had right to the Crown of Judah, by Gods Donation, from first to last.

Note.

Psa. 2. 7, 8, &c.

Eph. 1. 21, 22.

Phil. 2. 8, 9, 10.

Mat. 28. 18, 19

Mar. 16. 15.

But Christ, as Mediator, had also another Royal Sovereignty given him by God the Father, over Jews and Gentiles, for Souls and Bodies, which Authority was published and declared by Christ himself. Jesus came and spake unto them (the eleven Disciples) saying, All Power is given unto me in Heaven and in Earth; Go ye therefore, &c.

Note.

Object.

Dan. 2. 37, &c.

Thus Royal and Magisterial Authority (as Gods Ordinance) was clearly in and amongst Gods Covenant-People, from Moses to Christ, and with none other. But it is Objected, That Daniels expounding Nebuchadnezzars Dream, of the great Image, said to him, Thou, O King, art a King of Kings; for the God of heaven hath given thee a Kingdom, Power, and Strength, and Glory: and after thee shall arise another Kingdom, &c. Therefore these four Kings, or Imperial States, were the Ordinance of God, and lawful Magistrates, or Ministers of God, to whom the Lords People did, and still do owe Obedience to, in Civil things.

To

To this I humbly give my thoughts.

*Ans.*

*First*, This was a Vision opened, of four Imperial States, (which God would Providentially raise in the World, successively one after another) and use at his pleasure either to afflict, or help his People, and one to destroy the other; but neither this Prophecie, or any other Word of God speaks their Ordination and Constitution of Governors, Magistrates, or Ministers of God, sent for the good of his People; for the encouragement of godliness, and to be a terrour to evil-doers; (which are the great ends of Magistracy ordained by God) and wherein the Lords People are commanded subjection, for the Lords sake.

Dan. 4. 17.

Rom. 13. 3, 4.  
1 Pet. 2. 13, 14.

*Secondly*, These Kings came successively to their Kingdoms and Rule, by the power of the Sword, and Strength, (as was prophesied) but not by Power and Authority; and so accordingly were represented, by Monstrous Beasts, and no Births of Nature. All these Monstrous States (or Kings) came successively to Rule (by Gods Providence) in their times, as they got power or strength to Conquer. The King of Babylon Conquered and Captivated the Jews for their sin, by Power and Might, not by Authority or Right. By Gods providence a Thief, or Thieves, rob or kill the honest Traveller; but not by Power of Authority, as having right to the Travellers money and life by the Law of God: and in this way (like Beasts of prey) one Kingdom or State subdued another, and so it is still.

Dan. 7. 4, to 8.  
and 8. 4, &c.

2 King. 24. 1, 2, &c.  
verf. 10. and  
25. 1, 2, &c.

*Note.*

*Thirdly*, Though Daniel said to the King of Babylon, That God gave him a Kingdom, Power, and Strength; yet this was prophesied after he had taken Jerusalem, and captived the Jews living; therefore this Commission was not warrant for the former Cruelty.

Dan. 2. 37.

*Fourthly*, Not any of these Kings had the Essentials of Gods Magistracies, viz. As fearing God, as chosen out of themselves, and invested with authority by them: nor ruling by Gods Laws, to encourage godliness, and be a terror to evil-doers. Therefore upon these grounds, not any of the Heathen Kings were the Ordinance of God, to be obeyed by the Lords People for the Lords sake.

Exod. 18. 21.  
Deut. 1. 13.  
Rom. 13. 3, 4.  
1 Pet. 2. 13, 14

But it is said, That God brought upon Israel, the King of the Caldees: and God gave Jehoiakim, King of Judah into the hand of the King of Babylon, 2 Chron. 36. 17. Dan. 1. 1, 2.

*Object.*

Yes;

*Ans.* Yes; God did so providentially, as a Curse and Judgement to fulfil the Word of his threatnings upon their disobedience, stubbornness, and incorrigible rebellions against him: but not as his *Minister, for their good*; as a *Magistrate* ordained by God to rule and feed them. The Kings of *Assyria* and *Babylon, &c.* were such powers of the Earth, or earthly powers, which God by his Almighty Power providentially used as his Creatures, to afflict, or relieve, to distress or save his Covenant-People, when he pleased; but not to rule and govern them under God, or for God, as his *Magistrates* ordained by him. God by his Almighty Sovereign power, and pleasure, threatened the disobedience of his people with many sore judgments, and he used what Creatures he thought good to do it by, viz. Either noysom Beasts, Famine, Pestilence or Sword. By Sword was meant the Sword of Kings or States, whom he providentially brought upon them; which Kings were only led by principles of Nature, and opportunities, and providences; when they knew not God, or his designs; and so they were judged by God, and destroyed, for the misery, desolation and blood of the Lords People.

*Ezek. 14, 12, 13, 15, 16, 17.*  
*Deut. 28. 15, &c.*  
*Isa. 10. 5, &c.*  
*2 King. 24. 1, &c. 8, 10, &c.*  
*Isa. 10. 5, 6, 7.*  
*N. 12. 10 19.*  
*Jer. 51. & 52.*

*Note.*

*Object.*

*Ans.*

Therefore these Heathen Kings, or Powers, were no otherwise the Ordinance of God, but as Locusts, Famine, Pestilence, &c. (or the Devil) are the Ordinance of God.

But God gave it in Charge to those Jews who were carried Captives to Babylon, to seek the peace of the City, and to pray unto the Lord for it: for in the peace thereof ye shall have peace, Jer. 29. 7.

This was the Lords Command to those Captives: But, First, That short time of Israels Captivity was foreshewed, and also by whom their Deliverance should come, viz. by Cyrus, Isa. 44. 28. & 45. 1, 2, &c. Jer. 29. 10, 11.

Secondly, Their Captivity was very easie; they had the Liberty of Conscience in Religion; they had liberty to build Houses, to plant Vineyards, and to eat the Fruit; to marry Wives, and to live in safety, therefore to seek the Peace of the place, but not of the King of Babylon.

Thirdly, This command, To seek the Peace of the place, implies a Charge laid upon them, not to raise trouble by seeking their Deliverance (yet not to pray for the prosperity of the

King,

King, or the establishment of that Kingdom) for God had declared his determination to destroy *Babylon*, and in *Babylon's* destruction their deliverance should come. Therefore God used the King of *Persia* to redeem *Israel*; but this is not the case of Christians under *Mystery Babylon*. Isa. 44. 28. and 45. 1, 2, 3, &c. Dan. 5. 30, 31. Rev. 18. 6, 7.

*But Daniel and other Servants of the Lord served the King of Babylon, &c.* Object.

They did so, as Captives taken by the Sword, and Violence; not as *Magistrates* or *Ministers of God* to rule over them, for then they had had no cause to return to their own Country and Government. The Captive *Jews* under the King of *Babylon*, and Captive Christians under the *Turk* are one in Nature, but ( I judge ) that Christians in *Turkish* slavery do not see themselves bound ( by the preceptive will of God ) to abide in slavery, if by Gods providence a way be opened for their escape. The *Jews*, under the Government of Judges, were oft ( providentially ) given up by God into the hands of several Heathen Kings or States, for their great transgressions against God; and when they humbled themselves before the Lord and repented, the Lord also providentially delivered them. But in the time of their Bondage, they looked not upon those Tyrants as Gods Ordinance to rule over them, or as *Magistrates* they were bound to obey. Answ. .

*But Joseph ( the Husband of Mary ) obeyed the Edict of Augustus Caesar, and went with Mary his Wife from Nazareth to Jerusalem, to be taxed, Luke 2. 1, 2, &c.* Note.

This act of *Joseph* proves not *Caesar* a Lawful Power, or Magistrate of God to rule over his people. For, Judg. 2. 11, 12 v. 14, 15, 16, &c.

*First*, Every act of a good man is not therefore lawful because a good man doth it: In many things we offend all, *Jam. 3. 2.*

*Secondly*, Though *Joseph* obeyed the Edict of the Emperor, yet no Text can be shewed, that he did it by the Command of God.

*Thirdly*, Though *Caesar* exacted a small Tribute of the *Jews*, to shew that they were Captives, Conquered by the Sword, yet he left them free in Religion, and many outward Privileges, which Antichrist denies to Christians, *Mat. 27. 1, 2. John 18. 31.*

*Fourthly*,

Note.

*Fourthly*, The very Elect of God, and such as are eternally saved (by long bondage, and ignorance of their Priviledges, as Gods Children) may (by Tradition) give obedience to the Kings or States, (they lived or were born under) both in Civil things, and Spiritual Worship, and not know that they do evil; as *Joseph* and all *Israel* in *Egypt*. As *Joseph* and *Mary*, and other *Jews* in *Canaan*. And as many Christian Martyrs have done under Antichristian Bondage and Tyranny, *Gen. 42* 15. *Exod. 6. 9.* *Act. 7. 24, 25.*

Object.

Ans.  
Mat. 17. 26, 27.

*But Christ himself paid Tribute to Caesar.*

Christ did it to avoid offence or scandal, yet sinned not in it; but he paid it not as to a lawful Magistrate, or Minister of God, who had power over his Body. For,

*First*, Christ declared himself free.

*Secondly*, Christ at that time was entred upon his Mediatory Offices; and had put out Royal Acts of Authority, as King over *Jews* and *Gentiles*, *Mat. 3. 16, 17, & 4. 18, 19, &c.*

*Thirdly*, Christ only paid that Tax for Himself and *Peter*, as persons only concerned, and not for the rest of his Disciples.

*Fourthly*, Christ did at that time, in that thing, give up or let go his own right, out of a gracious end and design, to propagate the Gospel; and that was lawful, or no sin in him, which yet would be sin in his Servants. It is lawful, and may be good in a Master (sometimes) to give up or let go something of his right, which is not lawful in a Servant to do.

Note.

*Fifthly*, Dark Scriptures are to be expounded from the consent and currant of Scriptures to make a harmony, that one text do not contradict another. But to bring this text, to prove hence, that *Caesar* was a lawful Magistrate, and had Authority from God to tax Christ and his disciples, contradicts the words of Christ. *And hath given him Authority to execute Judgement also, because he is the Son of Man. All Power is given unto me in Heaven and in Earth.* *John 5. 17. Mat. 28. 18. Eph. 1. 20, 21, 22, 23.* with many other texts, and currant of Scriptures Old and New.

Note.

Object.

*But we find the Apostle Paul approved, and appealed to Caesars Authority, which was not only a bare subjection to, but an owning of that Power,* *Act. 25. 10, 11.*

Sup-

Suppose *Paul* did so, yet it is to be questioned, Whether *Paul* did that by a Command from God, or Christ? It is Divine Authority which makes the Acts of the Apostles lawful, and imitable for Saints. The failings of the Lords Worthies were not written for imitation, but for caution, and consolation in failings. *Peter* and *Paul* were chief Apostles of Christ, and yet had the infirmities of men. And as *Paul* blamed *Peter* in some things, no doubt but *Peter* also might have blamed *Paul* in some things, had he lived and travelled with *Paul*. *Paul* himself is much in confession of his humane frailties, and infirmities, through corruption and temptation. And it is clear, that *Pauls* appealing to *Cesar* at *Rome*, was in design to deliver himself, and save his Life from the *Jews*, and that Jurisdiction at *Jerusalem*, where he was surprized and kept by violence of arms (which hath been the case of many of the Lords people) and not that *Paul* approved, or owned *Cesar*, as having Divine Authority or Jurisdiction over his Body; but by that appeal, (providentially) *Paul* had his Liberty. And we do not read that ever he was brought to further tryal at *Rome*. This *Paul* the Apostle of the *Gentiles*, did yet Circumcise *Timothy*; and also, to save himself from the *Jews* rage (fell into *Peters* transgression, which he. accused him for) who were set against him for preaching down the Ceremonial Law, and Circumcision; *Paul* did yet pretend himself (as a *Jew*, under the Law, and under a Vow) and after the manner of the Law purified himself, and went into the Temple; To signify the accomplishment of the dayes of Purification, until that an Offering should be made. These acts were not lawful in *Paul* an Apostle, nor imitable for the Saints now, though done by an Apostle; but how far God may wink at these, and the like weaknesses in his People; I will not judge.

But it is said, that *Paul* wrote to the Saints at *Rome*, to subject to the Emperors of *Rome* though Beasts and Tyrants, saying, Let every soul be subject to the higher Powers, for there is no power but of God: the powers that be, are ordained (or ordered) of God.

First, The Apostle in this place speaks clearly of Saints subjection to Magistracy, or to Magistrates as Ordained by God; and Ministers of State, sent by God, for the good of his People; and not of the *Casars* then Tyrannizing over the Lords

C

heritage,

Answ.

1 Cor. 11. 16

Note.

1 Cor. 10. 6, 11  
Gal. 2. 11, 12, &c.

Rom. 7. 14, 15, &amp;c.

Act. 22. 24, 25,

26. &amp; 23. 35.

&amp; 24. 26, 27.

&amp; 25. 12, 3, 8,

10, 11.

Note.

Rom. 11. 13.

Act. 16 8.

Note.

Act. 21. 23,

24. &amp;c.

Note.

Object.

Rom. 13. 1,

Answ.

1 Cor. 6.1, 2,  
&c.

Gen. 49. 10.

Deut. 1. 9, 13.

and 16. 18, &c.

Deut. 28. 25,

47, 48, &c.

Joh. 18. 31.

Mar. 13. 34.

Mat. 25. 14.

1 Cor. 6.1, &c.

*Note.*

Dan. 7. 2, 3, &c.

2 Chr. 36. 17,

&c.

Isa. 10. 5, 6,

&c. and 42.

24, 25.

Ezek. 34. 23,

24.

*Object.*

1 Tim. 2. 1, 2,

*Answ.*

heritage, at that time ( I judge ) that the right of Civil Government over the Saints was in themselves, though they had not the power of strength to put out all Acts. Thus it was with the Jews in Babylon, under the Romans, &c. The Jews as Gods Covenant-people, had right to the exercise of all Civil Jurisdiction amongst themselves by Gods appointment : But as a Curse and Punishment of their sins, the exercise of that Power and Authority was, ( by Gods permission ) taken from them by the force and power of Enemies, especially to some acts of Jurisdiction. Thus it was with the Christians ; Christ left Authority with his own servants ( in all things without exception ) amongst themselves ; and the Saints were in the exercise of that Authority in Civil affairs, though debarred the publick exercise of some acts, or all acts, by the Armies or Strength of Heathen Kings. And because the Churches, or Saints had not then power or strength to execute some Laws on offenders, the Apostle prest the Saints to subjection ( as of duty ) to those Civil Rulers, or Magistrates they had amongst themselves, as Gods Ordinance, to be obeyed for the Lords sake, and Conscience sake, as commanded by God.

Secondly, It is evident ( both from the rise, and exercise of power in Heathen Kings ) that they were not ordained by God to rule over his People under him, neither had they power and authority to govern from God ; but only power and strength to burn, destroy, kill and captive the Lords People rebelling against him ; and so called, Gods Staffe, Hammer, Saw, &c. not Fathers, Shepherds, &c.

But Paul exhorted Timothy, That supplications, and prayers should be made for all men ; for Kings, and all that are in Authority, ( or eminent place ) that we may lead a quiet and peaceable Life.

First, If by Kings, we understand the then Heathen Kings, Paul may be understood to enjoin the Saints, to pray either for the conversion of their souls, or restraint of their power, that the Saints Peace and Godliness were not hindred, viz. That God would not suffer those heathen Kings to put out their power and strength to persecute, or hinder the Saints Peace, Liberty, and Holiness : But this text asserts not the Divine Authority of heathen Kings to govern the Lords People, or Saints so subject to them.

*Second-*



Secondly, If the Apostle be taken as referring to any time, when a Magistrate (called King) shall be called to rule over the Lords people in Authority (or eminent place of Trust) as appointed and ordained by God; then it will be the duty of Saints to pray for such Magistrates, That their Rule and Government may answer the end of their Power and Trust, as Ordained by God, viz. Saints Peace and Holiness.

Rom. 13. 3, 4,  
&c.

1 Pet. 2. 13, 14  
Object.

But the Apostle Peter also gave this in charge to Saints; Submit your selves to every Ordinance of man for the Lords sake: whether it be to the King as Supream, or unto Governours (as to them that are sent by him) for the punishment of evil-doers, and for the praise of them that do well, 1 Pet. 2. 13, 14.

First. In this the Apostle is clear, that he presseth Saints Subjection to Kings or Governours, as called or sent of God, for the punishment of evil doers and for the praise (and encouragement) of them that do well. This is the currant of Scripture.

Ans.

Note.

Secondly, The Apostle presseth Saints Subjection to Kings, or Governours (as the Ordinance of Man, or as Mans appointment in the State) when they answer the ends of Civil Government, as Ordained by God. If we should take the Apostle exhorting Saints; To submit to every Law and Ordinance of man (for the Lords sake) then the Laws of Men should be obeyed by Saints, how unjust, unnatural, or contrary soever they were to the Laws of God; but this is too gross, and contrary to the currant of Scripture, not answering the ends of Government, as Ordained by God.

Note.

Thirdly, If we take the Apostle, speaking of Kings, or Governours, as the Ordinance of Man; then the title King, or Power of Kings, is only humane; and God hath left it in the wisdom, power, and will of a State, or Body Politick, to call to Office and Power, one Person, or a set number of Persons joyntly, to rule over them, as they judge best for the whole; and also to dignifie and distinguish their Officers of State as they please; and Saints are not hereby to be displeased, but must submit, for the Lords sake.

Note.

I am humbly bold thus to give my sence; That both Paul, in Rom, 13. 1. and in his other Epistles, as also Peter in this text, had no respect to the Heathen Kings of that time; but that both these Apostles do assert Magistracy to be the Ordinance

Note.

*Note.*

of God, amongst his People, *To suppress evil-doers, and to encourage them that do well*, Rom. 13. 3, 4. to which Magistrates the Saints owe subjection, for the Lords sake. This Apostle *Peter* also implieth, That the designation of Magisterial Authority, upon one person, or upon several persons (with the Names and Titles by which they are called or dignified) are humane, and left to men; and therefore Saints should not deny subjection upon that account.

In the first constitution of the Jewish Politick State, God gave them Judges about the space of 450 years; after which (upon the ill government of *Samuels* Sons) *Israel* resolved to change the Government, from Judge, to King, and God gave way to them. But as God fore-saw that *Israel* would change

the Government of State (in which his secret counsel was fulfilled, to bring in *Dauids* Kingdom, and make way for *Christs* Kingdom) God enjoyed and commanded *Israel*, that Kings should rule by the same Laws which he gave to the Judges. The Apostle *Peter* then seeing (or supposing that in after-time) some difference might arise amongst Saints about Political Government, or Governours, viz. Whether the chief should be in one Person, or in many; and by what names they should be dignified; *Peter* inferrs, that this is in man to order, ordain, and appoint; and therefore exhorts Saints, not to differ, or dissent from what the Body of the People, or State ordain and appoint in that matter, so as the Governours do answer the ends of Government, as ordained by God.

The Body or State Politick are the first Seat of Power by *Peter*.

*Note.*

I must say, I know not that this was questioned by Saints in *Peters* time; but it may be a question amongst Saints in the Resurrection of the Witnesses; and here is the Solution, which is not again found in all the Scriptures. And let me add these my thoughts, That as Gods moral, judicial Laws (given to *Israel*) are the Laws of *Christs* Kingdom, *Christ* ratified and confirmed them in his Ministry; and the Apostles gave many general directions to Saints about Political Government and Governours, as *Ordained by God*; but neither exprest, or intended the then Heathen Kings in those directions.

*Note.*

Object.

But Rulers and Governours were commonly called Gods, and it is not likely that they should be so dignified by holy men, if they were not ordained by God, and bare upon them some Image or Beam of Divine Sovereignty.

We

We may grant, that this high Title was ascribed to Rulers and Governours, by *David*, by *Christ*, and by *Paul*, referring to *Moses* Law; but ever, and only to *Magistrates*, in the Jewish State, as *Ordained and Constituted by God*. If there can be any one Scripture produced to the contrary, let it be urged.

Answ.

Exod. 22. 28.  
Psal. 82. 1, 6.  
John. 10. 34.  
Act. 23. 4, 5.

But in Scripture, the *Heathen or Pagan Governours* were commonly called *Magistrates*, which name or appellation of State Officers was given to the *Jewish Judges and Governours*; which implies, That *heathen Governours* were *Ordained by God*.

Object.

First, The Title *Magistrate, Ruler, or Governour*, are terms equivalent to Officers in the Civil State, as *Bishop, Elder*, and *Pastor* are in the Church-State. Where the Title, or Appellation of *Ruler, Governour, or Magistrate*, is given to Officers in the *Jews* Politick State, it is given to them, as such as were so *Ordained and Appointed of God*; but there is not one Text can be shewed in all the Old Testament, where any of the *Lords People* gave the Title of *Magistrate* to *Heathens*.

Answ.

Judg. 18. 7.  
Ezra. 7. 25.  
Deut. 16. 18;  
&c.

Secondly, Such as had *Magisterial Rule and Government* among the *Heathens*, were *Magistrates* to them (or in the place of *Magistrates*) and therefore so owned and distinguished with *Heathens*; but I read not that ever *Christ*, or the *Apostles* dignified any *Heathens* with the Title *Magistrate*; Yet if they had, that clears not the matter; for as it is common in *Heathen and Antichristian States* to take the Names of Offices and Officers, from the pattern and example of the *Jewish, or Christian State*; yet that makes them not to be the *Ordinance of God*, by having the Name, and not the Thing. It is possible for a Cheat to counterfeit Letters Patents, or Letters Testimonial to crave the charitable benevolence of good People, in one or in many Countries, as a *Person of Estate, Credit, or Usefulness in the time of his Prosperity, but is fallen into decay and poverty, by Fire, great Losses at Sea, &c.* many of these Cheats have gone on long in their wickedness, and have been much pittied and relieved by Charitable People; but as these Cheats have been discovered, and their villanies manifest, those sober People who before pittied and supplied them in their ignorance, will after turn to hate such wretches, and seek to bring them to due punishment, answering their demerit. Thus the *Antichristian Kings and States*

Act. 16. 20, 22;  
35, 36, &c.

2 Thes. 2. 3, 4;  
7, 9, 10.

Rev. 13. 1. and 17. 1, 2, 3, 4, &c. and 18. 2, 3, 7.

Note.

Note.

Note.

Note.

Note.

Deut. 19, 13, 14, and 16. 18.

States have played the grand Cheats of the World, and have feigned their Missions, and Commissions, and Successions to be signed and sealed by God, when they were from the Devil; and they tell the People of their usefulness, and necessity of their Government, to enlarge and support Kingdoms in Wealth, Peace, Riches, and Honour, &c. But all is to subject the People to their Lusts, and mainly to support their Pride, Luxury, and Domination in the World. This vile hypocrisie cannot be charged upon the Heathen, or Pagan Kings, for as they knew not God, nor ever received the holy Scriptures, and Laws of God, they neither claimed, or held their Crowns by Divine Right from God, But attributed all their Victorious Successes of War and Conquest over Countrys or Kingdoms, to their Wisdom, Courage, Strength and the Favour of their Gods, to whom they sacrificed freely. But the Names of Blasphemy are upon the Antichristian Beastly State, which now reigns in the Christian World, as they assume the sacred Titles and Supremacy of God Almighty, proper only to the Father, and his Son Jesus the Christ. Thus the Antichristian States have long gone for, and been subjected to (by simple Professors) for Gods Ordinance, and Gods Ministry sent by him. But when these great cheats of the world shall be discovered to be Hell-born-brats from the bottomless pit of deep counsels, acted in the Spirit and power of the Devil, *Those very Nations and People, who bowed to the Beast, and committed fornication with that Scarlet Whore, will hate the Whore, and make her desolate and naked, and will eat her flesh, and burn her with fire.* Rev. 13. 1, 5, 6, & 17. 3. Rev. 11. 7. & 12. 9. & 13. 2. & 17. 16.

There are some few other Texts urged, to prove *Saints subjection to Heathen Kings* (in Civil things) although they were Tyrants, but these which I have spoken to are the chief; and if the Tree be digged up by the Roots, the Branches will fall with the Body. There is yet no Scripture urged to prove the *Ordination of Pagan Kings, to be Magistrates of God, appointed to govern his People*; But the force of the best Arguments lye in supposed Examples, and mistaken Scriptures, (as I humbly judge) of some Apostolick Precepts. But if the Lords Servants did thorowly consider, That a Politick State is the first

Seat

Seat of Power Administerial, ( and only Ministerial ) and no absolute Monarchs of Gods ordaining) they must also see, that evil Governours are the Effect of Power neglected, or abused in the first Seat of Power.

It is possible for Kings, or Governours, who were rightly called or invested with Ministerial Authority, to fall from their Trust and become Tyrants. Of these the Scriptures give example. This is a case different from that which I have spoken to ; but if my judgement were desired in this point, I should thus give my understanding. *That Tyrants ( in this last sense ) are not to be obeyed as Magistrates and Ministers of God upon these two grounds.*

*First,* As they answer not the ends of Political Government, as Ordained by God.

*Secondly,* As Governours (by Gods Appointment ) are under Laws, Articles, and Covenants, with the People, who call them to Office and Authority; therefore if Governours break Covenant with the People, they break the bond of Relation, and the People are disengaged, on their part from Subjection. That a People Opposing or Deposing a wicked or oppressing King or Ruler, is no Opposition to Magistracy, for they own and honour Magistracy as Gods Ordinance, when they seek to depress or remove a wicked man in the place of a Magistrate.

But some again suppose, *That Heathen Kings were Lawful Magistrates and Gods Ordinance, until the rise of Antichrist, and since that time the Saints do owe no subjection to Antichrist in his Political or Ecclesiastical State ; or to the Ten Kings.*

This Assertion ( in this latter State ) is my Judgement ; but I confesse, I know not how this can be maintained by Scripture-Warrant, but by granting Christ to be preinvested with all Royal Authority Civil and Spiritual ( as Mediator ) before Antichrist arose. I know not any Scripture which hints the Deputation and Investment of Christ into this Royal Sovereignty, at, or upon the rise of Antichrist, but what was in him long before. And if Christ was invested by the Father with all Power in Heaven and Earth, Then the Heathen Kings from Christs time to the rise of Antichrist, were Usurpers, and not the Ordinance of God, to be obeyed by Saints in Civil things.

But

and 17. 14, 15,  
&c.  
2 Sam. 2. 3. &  
5. 3.  
1 Sam. 8. 1,  
&c.

Note.

2 Sam. 2. 4 and  
5. 3.

1 King. 12. 1,  
&c.  
Ezek. 16. 38.

Note.

Note.

Mat. 28. 18.  
Eph. 1. 20, 21,  
&c.

But it is your thoughts (as I take it) that Antichrist (in his Civil State) is the Ordinance of God Magisterial, and to be obeyed by the Lords People in Civil things, as derived from the Heathen Magistratical Power, or from the Roman State. Your words are these.

*I take the Dragon to be the Old Pagan Empire, as it was acted by Satan in advancing Idolatrous Worship. And by the Beast I mean the Roman Empire, as Antichristian, or rather Antichrist agitated by Satan in advancing Idolatry and Superstition under other Names : And therefore if it were not a sin in the one, to yeeld obedience ; I do not see how it should be sin in the other, since Satan acted both.*

Reply.

To this I make my humble Reply.

*First*, I am not yet convinced from Scripture or Argument, That any Heathen Emperors or Kings were Ordained by God, to Rule and Govern his People from him as his Magistrates or Ministers of State, who were acted and influenced by the Devil, and answered not the ends of Magistracy, as Ordained by God.

Mar. 3.16,17.  
John 1.41.

Note.

Isa. 10. 27.  
John. 1. 41,  
45.

Note.

Rev. 13. 2

Note.

*Secondly*, It is my understanding, That upon Christs Baptisme, he entered upon his Mediatorship, and upon all his Mediatory Offices actually, and visibly in the World ; and that all Disciples believing and visibly closing with Christ as Mediator, Prophet, Priest, and King, were actually dismiss, and dis-ingaged from the Curse and Bondage of that Heathen Yoke, which was brought upon Gods Covenant-People, for their Rebellions against God, his Laws, and Government.

*Thirdly*, I can easily grant, That the same Satan acted the Pagan Empire and Antichrist ; and also that the Dragon, or Pagan Empire gave to the Beast Antichrist, his Power, his Seat, and great Authority, viz. All that Power and Authority in the Roman or Western Empire, which rested in the Dragon or the Devil to give. And this Power and Authority is all which the Beast Antichrist ever had. But it is not proved that God ever gave unto the Devil such Power, or invested the Pagan Empire, either with the power of Government in that Empire, or with Power and Authority, to Invest and Install another State to Rule as Gods Ministers. And it is my Judgment, that neither the Dragon had Power of Authority from God

God to constitute a New State, or to divolve *Civil Power and Authority Magisterial* ( as Gods Ordinance ) upon the *Beast Antichrist* ; or that Christian Believers are bound ( from God ) to receive and obey *Antichrists Commands in Civil things*, because the *Dragon* gave him his Power.

I humbly judge, That your Inference cannot be binding to the Lords People, until these two things be proved.

First, *That the Heathen Dragonical State was the Ordinance of God, intrusted with Supream Authority Royal, in all the World, as Lord and Law-giver.*

Secondly, *That the Dragonical State, or Power, was Invested, and Intrusted by God, to constitute another Supream Royal State, Civil in the World.*

Acts of Royalty put out, proves not the Authority to be from God ; but it is ground of strong suspicion ( if not of demonstration ) That the *Power and Authority* which is acted and influenced from the Devil, is not of Gods appointing or ordaining ; but only by Gods permission and suffering in his just Judgements. And to this I may add, That throughout the Books of the Prophets and Apostles, *Old Babylon*, and *Mystery Babylon*, are declared the Objects, and Subjects of Divine Wrath and Vengeance, and therefore not the Ordinance of God, as mostly taken to be Divine. I can grant (that by corruption) evil and vile men may get in, and be in power of Government, which is appointed by God, the which God doth not approve ; but threatens, and judgeth where such offences are committed and not reformed. Now this is the evil of Persons, and not the evil of Government, as ordained by God. And in that case, the Lord by his righteous Judgments may, and doth punish a Nation, both with, and for wicked Kings and Rulers. God also preceptively, and providentially removed evil Kings and Rulers, in *Israel* and *Judah*, yet still continued *Magistracy* as his Ordinance ; but both *Babylon Litterally*, and *Babylon Myssically* ( in their Civil and Ecclesiastical States, shall be perfectly destroyed, which is yet remaining ) and therefore neither the *Dragon*, or *Antichrist*, are *Magistrates*, or *Magistracy*, as Gods Ordinance.

As for those Inferences, or Arguments drawn from *Pauls* practice, and from *Peter* and *Pauls* Writings to Saints or Churches,

D

Churches,

Note.

Isa. 10. 5, &c.  
2 King. 24. 1,  
2, &c.  
2 Thes. 2. 10,  
11.

Note.

Psal. 12. 8  
Hof. 5. 1. and  
8. 4.  
Isa. 3. 1, 4.

Note.

Isa. 1. 24, 25,  
26.  
Jer. 25. 12, 13.  
Rev. 18. 21, &c



Churches, I have given my understanding in them, and so pass them; but to what I have said, I humbly crave leave to offer my thoughts in these Particulars following.

## 1. Particu.

First, I see it not clearly proved, That the Pagan Roman Casars are signified by the Dragon, Rev. 12. 3, 4. &c. but that the Dragon may rather represent Antichrist: for two Reasons.

First, The Man of Sin, Antichrist, sits in the Temple of God, 1 Thes. 2. 4. And this Dragon appeared in Heaven, Rev. 12. 3. viz. in the visible Church: which the Pagan Casars did not.

Rev 12. 6. and  
11. 2, 3. & 13. 5

Secondly, This Dragon drave the Woman into the Wilderness 1260 dayes, the same time with the Witnesses prophesying in sack-cloth, and one state of time with Antichrists Reign. Therefore the Dragon must signifie Antichrist, or the Antichristian State, and not the Pagan Roman State. For, if we take the Dragon for the Pagan Empire, then the Pagan Persecutions are included in the Antichristian Persecution of 1260 days; or else John only hints the Pagan Persecutions, and then falls into, and states the Antichristian Persecution, 1260 dayes.

## 2. Particu.

Rev. 13. 1.  
Dan. 7. 7.  
2 Thes. 2. 7.  
Rev. 17. 18.

Note.

1 Joh. 2. 22.  
2 Thes. 2. 7.

Secondly, It is not clear, That the Beast arising out of the Sea, Rev. 13. 1. &c. and Daniels fourth Beast, are one Beast, and both representing the Roman Empire: I humbly judge, That upon the fall of Daniels fourth Beast, the Beast with ten Horns Crowned then arose, over whom the Woman reigns; and so is the Kingdom of the Beast Antichrist, as they are professed Christian States, and yet oppose and deny the Fathers, and the Sons Sovereignty. Paul infers that the Pagan Empire ceased, or was taken away when Antichrist arose, and every of the ten horns, or kingdoms, as they put on Crowns, they became entire and distinct Monarchies. So Daniel makes the little horn, Antichrist, to be another, or distinct supernumerary horn to the ten horns of the Roman Beast; three of which ten horns, this little horn plucked up. Johns Vision of the Beast with ten horns crowned, upon whom the Woman sits, I take to be a more ample and full description of the Antichristian State in general; but neither Daniel, or John make God the Appointer or Ordainer of either of those States, as Pagan, or Antichristian; neither do I see, but when the Beast Antichrist had driven the Church into the Wilderness, the Christian Church in the Wilderness became as distinct and free a State from Antichrist, as Israel was from Egypt, when they were in the Wilderness. Third.

Dan. 7. 8.

Rev. 13. 1.  
Rev. 17. 3, 18.

Rev. 12. 6, 7.

Note.

Thirdly, I am greatly perswaded, the *Beast*, *Rev. 13. 11, 3. Partic*  
*&c.* is the *Beast ascending out of the bottomless pit*, *Rev. 11. 7.*  
 and is a distinct *Beast* from that *Rev. 13. 1, &c.* though the  
 latter *Beast* possess one of the *ten horns*, or *kingdoms* of the *Pa-*  
*gan Empire*. That *Beast* which ascends out of the bottomless  
 pit, and kills the *Witnesses*, possesseth or reigns over the great  
 and chief *Street of Mystery Babylon*, *spiritually called Sodom, and* *Rev. 11. 7, 8.*  
*Egypt*, or one *horn and kingdom of the Beast*; which *Beast* is  
 more fully described, *Rev. 13. 11, 12, &c.* All the *ten horns* of  
 the great *Beast*, or the *ten streets of Babylon* as a *City*, were un-  
 der the *Whore*; and that *Woman* reigned over the whole im-  
 mediately, for the most part of the *1260 dayes*. But this *Beast*  
*vers. 11.* the *Holy Ghost* describes to be another *Beast*, distinct  
 from the former; and as it were one of the *horns*, rending  
 and separating it self from the other *Body*, or subjection from  
 the *Woman*, under a seeming pretence of *Reformation*, or of  
 more *Purity*, and easie *Government* to the former, but is still  
 the *Dragon* in cruelty and tyranny.

*Rev. 17. 3, 18.*  
*Note.*

That this is a distinct *Beast* from the former is evident. As,  
*First*, This *Beast*, *vers. 11.* had another original from *vers. 1.*  
*The first Beast arose out of the Sea*, viz. Confusion in the *Roman*  
*State*; but this *Beast* arose out of the *Earth*, viz. Earthly and  
 carnal *Wisdom*, or *Prudence of State*, to cast off *Imperial Pa-* *Rev. 13. 11*  
*pal Jurisdiction* over them. *Note.*

*Secondly*, This *Beast* had *two horns*, or *two Powers*, viz. the  
*Sword*, and the *Keys*; *Power Civil and Ecclesiastical*. The *ten*  
*Kings*, had only *ten horns*, viz. *Civil Power*; and the *Woman*  
 which rode them, kept the *Keys* from them all; and this *Beast* *Note.*  
 got *two horns*, viz. both *Powers* to himself.

But the *two horns* of this *Beast*, are said to be *horns like a* *Rev. 13. 11.*  
*Lamb*, viz.

*First*, *Horns (like a Lamb)* but new budding or putting forth;  
 very tender and able to do little hurt.

*Secondly*, *Horns (like a Lamb)* viz. *Powers* meekned and  
 abated of that hardness and strength, as was in the *ten horns*;  
 or *Powers* greatly limited and restrained, to what the former  
*hornes* were: and yet this *Beast* still spake as a *Dragon*, viz. *Rev. 13. 11.*  
 he lays claim to *Imperial Majesty*, as absolute *Monarch* in his  
*Dominions*.

Rev. 13. 12.

*Thirdly, Again, it is said of this Beast, And he exerciseth [ all the Power of the first Beast before him ] viz. All the Power of the whol Antichrist, Civil and Ecclesiastical ; therefore this is another Antichrist, distinct from the former, viz. the Antichrist with ten horns. Mark the words, He exerciseth (or putteth out ) all the power of the former Beast, in Church and in State; yet not by donation, or designation from the former Beatt, as the former Beast did by designation from the Dragon, but meerly by abruption, or breaking off from the former Beast, and so assuming absolute Jurisdiction Civil and Ecclesiastical in his own Kingdom, as Hen. 8. did.*

Note.

Rev. 13. 12.

*Fourthly, It is further said of this Beast, And he had power to give Life to the Image of the Beast, &c. viz. To the whole form of the Government of the former great Beast, ( or the old Antichrist ) in Civil and Ecclesiastical Jurisdiction. Or this Beast with two horns, had power to give life, breath, or efficacy to Civil and Ecclesiastical Officers ; to force and compel obedience to all his Laws, Civil and Ecclesiastical, as any of the Emperors, Kings, or Popes did, or do in their Dominions. From all which we may Observe,*

Rev. 13. 15,  
16, 17.See the Acts  
of Allegiance  
and Supremacy.

Rev. 13. 15.

*First, That this Beast is not said to act his own Power singly and simply, but he acts the Power of others. And he had Power to give Life.*

*Secondly, Though it is said, He had Power to give Life, but not said to be from God, or the Dragon, or the former Beast ; therefore it must follow that this Beast had his Power from the Earth, viz. from that earthly Interest out of which he arose, and so is one of the Kings of the Earth.*

*Thirdly, He had Power to give Life to the Image of the former Beast ; Therefore this Beast, and the former Beast differ, as a Beast and the Image of that Beast differ. This latter Beast hath the Power of the former Beast Civil and Ecclesiastical, but not so fully and absolutely. The Pope of Rome, and other Monarchs are Powers absolute, and Independant from the People; but this Beast with two horns is a Power under limitation and restraint, both Civil and Ecclesiastical, and is but the Image, Likeness, or Picture of the former great Antichrist, and not the same Beast.*

*I might mention other distinct marks set upon this latter Beast*

Beast, to difference him from the former Beast, and yet shew him to be one in Nature with the other Beast; so that both make up but the great Beast Antichrist in the whole: Yet they are so distinct, that they are properly two Beasts, and two Antichrists, which may be distinguished most properly by Antichrist *Papal*, and Antichrist *Protestant*; and if this New Name of Antichrist hold good, and Antichrist be really found and discovered in the name and shew of a Protestant or Protestantism, then Satan, the Devil, or Dragon, is discovered in his Cheats. *First*, In influencing Heathen, or Pagan Powers. *Secondly*, As influencing Antichristian Powers *Papal*. *Thirdly*, As influencing Antichristian Powers *Protestant*, under which many Saints deeply suffer in several Countries, as will be more manifested in little time, as I humbly judge.

*Note?*  
Satan's cheats  
discovered.

*Fourthly*, I take the *Politick State* of this Nation to be different and distinct from the *Four Empires*; It is plain both from *Prophecy* and *History*, That the *Four Empires* arose by the *Sword* and *Conquest* successively, and so gave *Laws* at pleasure. And though we should grant, that *William of Normandy* invaded *England* by the *Sword* and *Policy*, and was called; *William the Conqueror*, yet he could not hold his Monarchy, but by *Agreement with the People*, and to *Rule by Law*. Therefore by the Civil Constitution of *England*, *The People are the first Seat of Power*; and the *Kings of England* have been as well bound by Oath to Govern by Law, as the People are bound by Oath, or Law, to subject to Kings as Governours in Chief.

4. *Partic.*  
Dan. 5. 19. vers.  
30, 31. and 8.  
3 & C.

The People  
of England  
are the first  
Seat of Power

*Fifthly*, and lastly; The *Lords People in England*, have by the Light of the Gospel, and brightness of Christs coming, (and with the smart of Heathenish and Antichristian Tyranny) made great discoveries of the *Man of Sin*, the *Son of Perdition*, who opposeth and exalteth himself above all that is called God; Tyrannizing over their Souls and Bodys; and now sighing and saying, O Lord our God, other Lords besides thee have had Dominion over us; but now by thee only will we make mention of thy Name, Isa. 26. 13.

5. *Partic.*  
2 The 1. 3. 34, 8

Now for the *Lords Remnant*, under and after all these Bonds and Engagements to God, and one to another, with experiences of Gods appearing for them; for them to turn back to *Egypt* and *Babylon*, and break Covenant with God, and one with

with another ; For *them* again to set up what they had destroyed in Gods Name, Spirit, and Power, and from which they were redeemed by so great Grace, through many Prayers, with the exhausting of so great Treasure, and the price of so much Blood of Saints, with others ; and again (for those redeemed Souls) to submit their Necks to the same Yoke of Tyranny : this must needs be a sin of high nature, and dreadfully provoking God.

S I R,

**Y**OU were pleased to give your Understanding upon several Passages in that Paper, which I willingly pass, as loath to take up much of your time to read over my thoughts in every particular ; but if the Lord shall be pleased to bring to light more of his secret Will, and our Duty in our Day, this Labour will not be lost, or this time merely spent ; and it will be found both our honour and our Souls quiet, to be witnessing for Christ against Antichrist, however it goes with our outward man.

*The 10th. Month, the  
12th. Day, 1667.*

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S I R,

S I R,

**S**ome dayes after I had written my thoughts in what I judged then meet in return to yours, I was under some conviction in my self, that I had not fully explained my Understanding upon *Rem. 13. 1, &c.* a Scripture which I had several times cited in a sence which some do not receive. I am therefore humbly bold to add these Lines as a *Post-script* to the former. I find it is the opinion of some men (godly and learned) *That the Pagan Roman Cæsars were, and the Antichristian Kings are (though idolatrous, beastly, bloody Tyrants) the Magistrates and Ministers of God, Constituted and Ordained, and Invested by God with all Supreme Authority (in Civil affairs) to rule over the Lords People; and that the Saints are commanded by God to submit, and subject to those Powers (in their Bodies and Estates) for the Lords sake, and for Conscience sake.* This I humbly judge is Written, Printed, Preached, and Professed, &c.

It seems to me, That the Old Testament (the Law and Prophets, which speak most of Political Government) are yet silent in this point, neither recording the time when, the manner how, or the words of Gods Commission, and their Investment into such absolute Sovereign Authority over his People; nor is there (as I know, or can be produced) any one Text from the Old Testament, where God by *Moses*, or any of the *Prophets* commanded his People to submit to *Pagan Roman Cæsars*, or *Antichristian, Idolatrous, Beastly, bloody Tyrants*; (as Gods Ordinance) for the Lords sake, or for Conscience sake. But the proof of this Doctrine is taken out of the New Testament; and two great Apostles of Christ, *Peter and Paul*, are made the only Fathers of this Opinion, which I desire to examine.

The Rise and Original of the *Pagan Cæsars* (or the 4<sup>th</sup> Empire) was first fore-shewed by the Prophet *Daniel*, in these words; *After this I saw in the Night-Visions, and behold, a fourth Beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured, and brake in pieces, and stamped the residue with the feet of it. And it was divers from all the Beasts* that

Dan. 7. 7. expounded v. 23.

that were before it; and it had ten horns. Here Daniel (in his time) described the fourth Empire, whence it was, *vers.* 3. after what it was, and how it acted in power and strength (by Gods permission) but not by Gods Institution and Commission, that can be proved.

*Dan.* 7. 8. *vers.* 24, 25, 26, 27. The Rise and Original also of Antichrist (or the Antichristian State) I take to be darkly represented by Daniel, in the little horn that came up among the ten horns of the Roman Empire, or Roman Beast; and how that acted also (by Gods permission) and how that Horn and Beast shall end.

But this Horn or Beast is shewed to the Apostle John, and described fully *Rev.* 13. 1, 2, &c. which is generally taken to represent, the Antichristian State Civil or Political. The Rise of this Beast, was out of the Sea; and he had ten horns, and upon his horns ten Crowns, and upon his Heads the names of Blasphemy, *vers.* 1. The Dragon (or the Devil) gave this Beast his Power, and his Seat, and great Authority, *vers.* 2. And there was given him a mouth (*viz.* to the Beast Antichrist) speaking great things, and Blasphemies, *vers.* 5. And he opened his mouth in Blasphemies against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven, *vers.* 6. And it was given him to make war with the Saints, and to overcome them, *vers.* 7. Now when the Original of Antichrist is thus plainly set out, That his Power, Seat, and great Authority is from the Devil; his work to Blaspheme God, and his Worship, and to make war with, and overcome the Saints; how unreasonable and unwarranted seems that Assertion, which yet makes the Pagan Roman Caesars, and Antichristian Kings, to be Constituted; Ordained, and Invested by God with all Supream, Magisterial Authority, to rule over his People (in Civil Affairs) and that the Saints owe submission, and subjection unto those Powers, in their Bodies and Estates, how intollerable, bloody, and tyrannical soever they be. But (to me) there seems to be an unanswerable Argument couched against this, *vers.* 7. in these words; And it was given him to make war with the Saints, and to overcome them. From hence I argue,

If in the rising State, or under the Antichristian Civil State, the Saints were in Arms lawfully, upon their own defence, against Antichrist in his Civil State, and Antichrist overcame the

*Note.*



the Saints in war ; then the Saints had Civil Priviledges which they lawfully defended against Antichrist : But under the Civil State of Antichrist, &c. *Ergo.*

I will not follow this Argument as I might, to prove it from the consent of Scriptures, and History ; but I shall humbly add my thoughts upon these words ( which some think there is much in for Antichrist ) viz. *And it was given him ;*

Rev. 13. 7.

Here we are to enquire, *First*, Who is here to be understood by this particule *him*,

To this the Answer is clear, *It is the Beast Antichrist*, v. 1, 2.

*Secondly*, What Power Antichrist had ?

The Answer is common, viz. *Civil Power to make war, or power and strength to raise Armies, and make war with, and overcome the Saints.*

*Thirdly*, How Antichrist had or came by this Power ?

To this the Text answers ; *It was given him.*

*Fourthly*, But the great Question is, Who gave Antichrist this Power ? viz. God, or some other ?

The Answer is plain, *The Dragon gave him his Power, and his Seat, and great Authority.* Rev. 13. 2.

Now when the holy Ghost is thus plain, and punctual in describing Antichrist in the Original of his Power, and in the Improvement of it, against God, Holiness and Saints ; that yet Antichrist should be asserted, *the Ordinance of God, and Minister of God, &c.* I confess I see no ground for it from these Scriptures.

But it is said by Saints to Antichrist, as Christ once said to Pilate ; *Thou couldest have no power at all against me, except it were given thee from above ; therefore he that delivered me to thee, had the greater sin.* Object. — Joh. 19. 10, 11.

To this I Reply, That ( in like manner as Pilate was ) Antichrist was permitted of God ( in whom it was to have hindred it ) to arise and get strength, and power to make war with the Saints, and to overcome them, either for trial of their Faith, or rebuke of their sin. *Pilate* and the *Jews* could have put out no act of power against Christ, or Antichrist against the Saints, but as God permitted and suffered, in his own wisdom and counsel, to bring to pass his designs of greater Grace, Power, and Glory. So the Devil had no power over *Job*, but as God Job. 1. 9, 10.

Ans.

Rev. 2. 5, 10.

Ag. 2. 22, 23.

Rom. 9. 17.

Job. 1. 9, 10.

Note.

suffered and permitted. And I see not but by the same Argument that the *Pagan Cæsars*, and *Antichristian Kings* are asserted to be the Ordinance of God, and to be obeyed by the Lords People; by the same Argument the Devil must be acknowledged to be the Ordinance of God, and to be obeyed by the Saints.

Object.

1 Cor. 3. 22,

and Persecutions from Tyrants.

Answer.

Rom. 8. 28.

I say, That God by his Wisdom, Grace, and Power, so orders all for the good of Saints, inward or outward, and yet neither the Devil, or wicked men are the efficient cause of that good which comes to Saints by sanctified afflictions. Therefore

Note.

I yet see not any Scripture-proof, that the *Pagan Cæsars*, or *Antichristian Kings* are the Ordinance of God, and to be obeyed by the Saints in their Bodies and Estates, for the Lords sake, and for Conscience sake; because God useth these Rods to chastize the Saints with. As there hath no Heathen or Antichristian State arisen in the World but by Gods Permission and Providence,

Dan 4. 37.

so there hath been a concurrence of Natural Causes, leading to such Changes of States and Governments ( God secretly carrying on his designs in them ) and yet so as the Agents or Instruments therein have not seen God in those things, and so they have been cursed in the designs which they have accomplished against the Lords People and Interest. Thus the *Heathen State*, *Judas*, and the *Jews*, came under the Curse for destroying *Jerusalem*, for betraying Christ, and putting him to death, although they fulfilled the determinate Counsel of God.

Jsa. 10. 5, 6, &c.

Mat. 27. 1, 2,

&c.

1 Cor. 2. 22, 23.

Therefore what Christ said of *Judas*, may be said of every apostate Professor, who (for gain or self ends) hath either formerly or in later times, betrayed the Lords Interest and People into the hands of Antichristian Kings ( though by Gods secret counsel and permission. ) The distressed Saints may say, He ( or they ) that delivered us into the hands of beastly bloody men, have the greater sin.

Note.

John 19. 11

But still some suppose that they have but done their duty, and to confirm their opinion and practice, in subjecting unto *Pagan*, or *Antichristian Kings* ( as having power of Rule over them in Civil Affairs, by Gods appointment ) they urge the Writings of *Peter*, and both *Pauls* Doctrine and Practice; but the two chief Corner Stones on which they found their Opinion,

nion, is, 1 *Pet.* 2. 13, 14. and *Rom.* 13. 1. Of these Scriptures therefore, I will take a farther view.

The words of *Peter* are these: *Submit your selves to every Ordinance of Man, for the Lords sake, whether it be to the King as Supream, &c.* 1 *Pet.* 2. 13, 14.

In these words *Peter* enjoyns Saints universal obedience to every Ordinance of Man, or Law of Man (as some take it) Civil and Ecclesiastical; not considering the state, condition, or quality of the Kings, *Pagan*, or *Antichristian*. But as *Peter* wrote this to Saints under the *Pagan Roman Casars*, it is taken for granted, that *Peter* in his time commanded those Saints to submit to every Ordinance of those Emperours (without exception) though idolatrous, beastly, bloody Tyrants.

Some men again (godly and learned) see cause to put a restriction upon *Peters* universal, and say, That *Peters* exhortation to Saints in that day, was to submit to every Ordinance of Man in Civil Affairs concerning the Bodies and Estates of Saints; But the Saints Consciences to God, in Spiritual things were, and are only under the Government and Ordinances of God and Christ. And this their position they prove from other Texts, and the currant of Scripture. But I have given my sence upon this place in the former Papers, and therefore pass it here.

But the main and chief Text in all the Scriptures urged, are the words of *Paul*, written to the Saints at *Rome*. His words are these,

*Let every soul be subject to the higher Powers; for there is no Power but of God: the Powers that be, are ordained (or ordered) of God.* *Rom.* 13. 1.

From this Text, some argue thus.

First, That *Paul* commands a universal obedience to the Higher Powers (by Saints and Sinners) *Let every soul.*

Secondly, The Powers (that be) are ordained of God. *Paul* saith not, *The Powers that have been, or, the Powers that shall be, are Ordained of God*; But, *the Powers [which be] are Ordained of God*. And the Powers which then were in being, were the *Pagan Roman Casars*, idolatrous, beastly, bloody Tyrants; the which command is still binding to Christians under the like Powers.

From this Text, some give the sole Supream Power to

Kings to rule over mens Bodies and Souls, as God. Some again restrain the Royal Power of Kings only to the Bodies of  
 Eph. 1. 21, 22, Saints in Civil Affairs, and give the Sovereignty of Souls to  
 23. Christ, as *Head of the Church*, upon the grounds before exprest.

But I must take the humble boldness ( in Truths behalf ) to dissent from others in their sense upon this Text: I humbly judge, that this Text proves neither the one nor the others opinion, though some be godly and learned, as to the opinion of those, who from this Text ( or any other ) do give the sole Supreme Power to Men, as Lords, and Law-givers to others, both for Soul and Body; I pass them by.

But to those godly and Learned, who from this Text ( or any other ) do plead for Saints Subjection to *Pagan*, or *Antichristian Kings* ( though idolatrous, beastly, bloody Tyrants ) in Civil Affairs, or Temporal Jurisdiction, for the *Lords sake*, and for *Conscience sake*. I humbly Reply, that they mistake the Apostle, and mis-apply the Text, who so take the place; and to these I humbly offer these my Reasons, against that sense, to consideration.

Reason. First, Though *Paul* say, *Let every soul be subject to the higher Powers*; yet he doth not say, *Let every soul be subject to the higher Powers in all Civil Affairs, concerning Bodies and Estates*; neither doth he say, to *Pagan*, or to *Antichristian Powers*, but with restriction, to *Powers ordained of God*, as his Ministers of State. Therefore, though *Paul* commands subjection from *every soul*, yet it is not in all things, or to all Persons, or Powers, but as *Ordained by God*.

Note.  
 Rom. 13. 1, 2,  
 3, 4, 5.

My thoughts are, That those who see cause to restrain general Scriptures ( which speak of Sovereign Magisterial Power ) to Civil Jurisdiction over the outward man; and except their Power and Jurisdiction ( over souls in Spiritual and Ecclesiastical things ) will ( upon good consideration ) see cause also to restrain Magisterial Power and Jurisdiction, over Bodies in Civil things, and will not strain Texts against the current of Scriptures, to prove what they do not hint.

Note.

If we take these words of *Paul*, ( or *Peter* ) as commanding Saints subjection to the Higher Powers, ( be they what they will ) in all outward things; this takes away the Sovereignty of *God over Man* in all outward things, and nulls the moral Law,

Note.

Law, which sets bounds between man and man, Superiour and Inferiour. Therefore upon this ground the Apostle cannot be taken in that sense, *viz.* to give a power to some men (*viz.* to Kings) to command others to break Gods Moral Laws, which Moral Laws *Paul* himself maintained, and also taught others in his Epistles.

But I shall humbly give my sence upon this Text (as of other the like Scriptures) That both *Paul* and *Peter* do only call and command Saints Obedience, to all Lawful Magistrates, in all Lawful things commanded by God, and therein enjoynes subjection to Saints, *for the Lords sake, and for Conscience sake, as to God.*

Note.

Secondly, The scope of the Apostle in this place (as I judge) is to press Saints to submit and subject to Higher Powers, or Magistrates, as *Ordained and set over them by God*, as his Ministers in State for their good, to restrain sins against the Moral Law, and to maintain Justice, Equity, and Peace between man and man. *Paul* describes not here these Ministers of State by Names, but by their Qualities, and gives only a general description of Magistracy, to be obeyed, as Ministers *Ordained by God.*

2. Reason.

Rom. 13.1,2,  
&c.  
Exod.18.15,  
16, &c.  
2 Chr. 19.6,7.  
Note.

In the same way, and after the same manner that *Paul* describes *Antichrist, the Man of Sin, the Son of Perdition*, to be rejected of Saints; he here describes the true Magistrates of God, to be obeyed by the Lords People, *for the Lords sake.*

2 Thes. 2.3,4.  
Rev. 14.9,10.  
Rev. 13.1, &c.

Surely those have little sight who see not, that the general Government of Nations is still beastly Tyranny, both by Heathen and Antichristian Kings, rather than the Government of God for the good of Mankind. But many are stumbled at these words of *Paul, The Powers that be.* The great question here is, to what Powers the Apostle refers? *viz.* Whether to the *Pagan Casars* Power, who were then Monarchs of all the World, or to the Civil Power and Jurisdiction then exercised amongst the Saints, as far as they could, or to Magistracy, as ordained and constituted by God in the Jewish State.

Note.

If we take the Apostle in either of the latter senses, there is Scripture-grounds for it; but if we refer *Pauls* words to the *Pagan Casars* State, there is only this poor plea for it, That the *Pagan Casars* were then being, and reigning in the World;

Luk. 2.1,2.  
with Pauls  
time.

but

but answered not to the qualifications of those Ministers of God as *Paul* describeth, *Magistrates Ordained by God*, now answering the ends of Government. The *Cæsars* then being and reigning in the World, is but a circumstance of time, but the qualifications of Rulers, and the ends of Government, are Essentials in *Magistracy*; and therefore to expound *Paul* by a conceived circumstance, when and where the Essentials of Government (as *Ordained by God*) are wanting, cannot be held Orthodox and sound. But if we take *Paul* in these words, *The Powers that be*, to refer to that Civil Power and Jurisdiction resting at that time, and seated in the Saints by God, (according to the *Moral Law* given to *Israel*) there is much Reason and Scripture to confirm this Exposition.

First, Before Christ left the World, he devolved the administration of all that Power and Authority (Civil and Spiritual) over his own People, (as intrusted with him by the Father) to his own Servants.

Secondly, In *Pauls* time, there were Saints in the Churches who were fitted and qualified for Civil Governours or Magistrates.

Thirdly, In *Pauls* time, the Saints had sufficient Laws, and power of Jurisdiction, to hear and determine all Civil differences amongst themselves, that they needed not to go to Law before the Pagan Governours; and therefore *Paul* sharply reproveth the Saints of Corinth for going to Law before the unjust, and not before the Saints.

These Considerations have swayed with me, and I know not one argument to shake me in my judgement, as this sense hath the current of Scripture with it. But if we shall yet suppose, that there wants some words in the Text (as is common) to clear and fill the Apostles meaning; yet the current of the following Verses (which gives the qualifications of *Magistrates*, as constituted by God) carries *Pauls* sense from the Pagan Roman *Cæsars*, that they were not the Powers which he intended, neither *Antichristian Kings*.

My Third Reason is, If we infer from *Paul*, or *Peter*, That Pagan, or *Antichristian Kings* were, or are Powers to be submitted and subjected to by Saints in all Civil affairs (without limitation, or restriction to the Law of God) then Saints were, and are to obey Men

Mat. 28. 18, &c.

Mar. 25. 14.

Mar. 13. 34.

1 Cor. 6. 4.

1 Cor. 6. 4.

Note.

3. Reason.

*Men (in Civil things) rather than God; and the Command of a King is Authority for Saints to break the Moral Laws of God, and Nature, and not sin.* Surely, if the Bodies and Estates of men, be left by God, to the Wills, Lusts and Commands of any Emperours, Kings or States (and Saints bound to obey them in all outward natural things) then if Emperors, Kings, or States make Laws to break and void the Laws of God and Nature, the Saints must yet obey them in those things. But this sense and interpretation of the place, is so gross and contrary to the current of Scripture, that this cannot be received, but some other sense must be sought out; and I am perswaded that this sense following is according to Truth, viz. *That as Paul hath bounded the Authority of Parents over Children, and of Masters over Servants, to the Law of God, and Rules of God; and therein commands Children to obey Parents, and Servants to obey Masters in all things in the Lord, as to God and Christ: So the same Apostle enjoins Saints subjection to Lawful Magistrates, in all lawful things, as to Political Fathers or Governours, for the Lords sake, and for Conscience sake to God; and no further.*

Note:

Eph. 6.1.v.4.

5,6.

Col. 3.20,21,

Ecc.

Note:

*My Fourth Reason follows.* It is recorded in Scripture (as an approved evidence of the Fear of God, in many of the Lords Servants) to slight and disobey the cruel Laws and Commands of Kings in Moral Civil things; and in that disobedience, God owned and honoured them. Of these the Scriptures give many Examples: As *The Midwives of Egypt; The Parents of Moses; Moses himself; Obediah, &c.* And though those high expressions of the *Three Children*, of *Peter*, and other *Apostles*, spoken boldly before *Magistrates* in Council, be ordinarily restrained to spiritual things and worship, yet I judge, that those Saints did not intentionally so take them, but they may also as truly be spoken by Saints in Civil natural Privileges, when demanded from them, or they commanded by man to break any Moral Law of God. *We are not careful to answer thee in this matter; We ought to obey God rather than Man.*

4. Reason,

Exod. 1.17,20

v.22.

Heb. 11.23,v.

27.

1 King. 18.3,4

Dan. 3.16.

Act. 4.19. and

5.29.

*My Fifth and Last Reason is; God is Supreamly (above all Persons and Powers) to be feared, obeyed, and served by Saints and Sinners, in all Commands, Natural and Spiritual, Civil or Ecclesiastical, as he made, and hath power over Bodys*

5. Reason.

Mat. 10.26,28.

Luke 12. 5.

1sa. 8. 13, 14.

and



Deut. 13. 4.  
1 Chr. 16. 25.  
Gen. 17. 1.

Note.

and Souls, to save, or to destroy eternally. God is only to be feared and obeyed by his Children and Servants, and not Emperours, Kings, or States (whoever they be) in any Commands which are contrary to the Laws and Commands of God Almighty. All that Power and Authority which *Magistrates* can exercise over their Brethren (by Divine Right) is by the Law and appointment of God for the good of *Mankind*. No one man, as a Child of *Adam*, hath power of Jurisdiction over another, but in the way and manner which God hath Ordained and Appointed in his Law : Therefore it stands not with the Revealed Will of God in the Scriptures, or Natural Reasons, that any Persons, or Powers on Earth, are Invested by God with Supream Power, either to command any Person to do what God forbids, or to forbid what God commands, in matters Civil, Spiritual, or Ecclesiastical.

Thus I have given my understanding upon *Rom. 13. 4.* at which so many have, and yet do stumble and fall forely.

The 10th. Month, the  
20th. Day, 1667.

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FINIS.

